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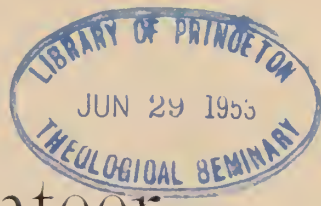


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The Student volunteer



The Student Volunteer

VOL VI

OCTOBER, 1897, TO JUNE, 1898

STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
New York

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The Student Volunteer

Vol. VI.

June, 1898

No. 9

The Hill Tribes of India for Jesus

By Rev. J. Lampard, Central India

I have been asked to write on the subject of the awakening of the Hill Tribes to the knowledge of Jesus. Having spent the last few years in the heart of the hills and jungles inhabited by at least two important aboriginal tribes, viz., Gonds and Baigas, and having gained a pretty intimate acquaintance with them, and being strongly desirous of seeing more done for their evangelization, I accede to the request with much pleasure.

These aboriginal tribes need awakening; their sleep is, indeed, a deep one. Sunk for long generations in poverty, superstition and ignorance, their condition is one of little better than animalism, the lusts of the flesh and the fear of evil spirits being the chief controlling forces of the lives of these poor, simple, neglected people.

No awakening sound comes to them from without. That powerful evangelizing force, the press, does not reach here. In scores and scores of villages not a reader can be found, and where one is met, his literary researches are pretty sure not to have extended beyond the first three books of the Government school series.

Awakeners are sadly needed to shake, arouse, and cry out to these idolatrous and sinful sleepers—men filled with a divine love, heroic self-abnegation, and unquenchable zeal, who will preach the

Gospel of the blessed Lord till thousands, hearing the joyful sound shall arise, shake off their bonds and worship Him who is the only Saviour and the Giver of Eternal Life. The people will listen to such messengers.

Wherever I have preached, I have always had patient, if not very intelligent, listeners, and anything like argument or controversy is almost unknown. The only religious leaders of their own are beggars, pure and simple, knowing nothing, and not pretending to teach anything to their followers, the performing of a few religious rites and ceremonies being the extent of their ministry. Thus, when the gospel-preacher comes and, by a simple style of life and residence among the people, wins their confidence, he is regarded as a messenger of God, and is listened to respectfully.

Among these hearers, some will obey the call of Christ, not hurriedly, for although regarded as outcasts by Hindus, these jungle folk are wonderfully tenacious of caste among themselves and only come to the point of baptism and caste-breaking after much consideration. But having reached this decision, they are steadfast in the faith, and so far I have known no one to deny it and return to heathenism. After some three years of work here alone, a healthy Christian church has arisen, with its

own governing *panchayat*, regular services, schools, etc., and there is a very good promise of continued extension. Considerable care has been exercised in the acceptance of candidates for baptism, and the quality of the Christians is good.

But, alas, the little Christian community is the only bit of light in a population of 400,000 in the Balaghat district, and the scattered nature of the villages and difficulties of traveling make it impossible for the present staff of workers here to reach more than a few thousand out of this population. Yet this district is but one out of the eighteen comprising the Central Provinces, many others of which are little if any better manned.

The Gonds alone number between two and three millions, nineteen-twentieths of whom never hear the Gospel preached; and besides these there are millions and millions of Hindu outcasts equally needy and equally neglected.

I am confident that great things can be done; given men of the right stamp, and a reasonable system of work, there is no limit to the victories that can be won by the Cross of Christ. It will, however, be no "kid glove, take things easy" kind of business, but will require downright hard toil, self-denial and long-continued perseverance. First of all, the workers must be men of good physique, able to endure fatigue and to rough it generally. These jungle folk cannot be reached from a town bungalow fifty or seventy miles away; the workers must live among the people. This means, in the first instance, a mud house and the plainest possible fare and style of life generally. Later on, when Christian communities arise and a staff of workers is organized, better houses and a more comfortable style of life would be possible and advisable; but as the first years must be spent in almost

constant travel and in preaching from village to village over considerable areas, a more or less guerilla kind of life must be accepted as unavoidable.

New workers coming to these fields should be young men, and men willing to remain unmarried for a few years until they have learned the language—Hindi in these provinces—established something of a settled work, and decided on bases of operations where permanent houses may be built and other arrangements for a less ascetic kind of life made. People with fads about eating and drinking, and who want a daily supply of fresh meat, or people who cannot endure physical fatigue, nor get a night's rest in a village hut on a string cot, should not come to these fields; people who have a large private correspondence, and want a daily mail service, should not come; people of despondent temperament, or sentimental people with romantic notions about living in mud huts in far-off jungles among the heathen should not come; the romance would probably not survive the first eight days, and the disillusioned individual would probably beat an undignified retreat.

Jesus calls for men of war who will fight and not give o'er, and this is emphatically the truth in these aboriginal and remote fields. It is a fight, making big demands upon physical, mental, and spiritual powers. And there are many adversaries. The climate is good for more than half the year, but some few months are very malarious, and care has to be taken to avoid serious attacks of fever. Then the isolation, sometimes months without hearing one's mother tongue (in the case of pioneers), the dead weight of heathenism, the little appreciation of one's object and purpose, and the actual, vigorous opposition of the powers

of darkness, make it a real fight, and only men of grit, of courage, devotion and infinite patience and perseverance will win.

Have I painted a discouraging picture? Am I frightening good men who might have volunteered and done well? I think not. I think the right sort of men—those who ought to volunteer—will be attracted rather than repelled by the difficulties, and that, filled by divine love and enthusiasm, they will be eager to take arms against the host of foes which would shut out salvation from these poor, neglected, jungle folk of India.

It is a glorious fight: as I write at the end of an eight years' warfare in

India, my heart throbs with gratitude to God for the inestimable privilege of having a part in it, and I fervently pray that I may be allowed many more years of such happy service. As I look upon the Christian converts and see how the knowledge of Christ has transformed their very faces, as well as hearts, and has brought some purpose and joy into their hitherto dark and hopeless lives, my heart throbs again with renewed desire to be up and doing, to do and dare, and, if need be, to suffer and endure over and over again, if only some more may be brought to Him who loved us, and shed His blood that we and they might be saved. Come over and help us!

College Missionary Interests in America and Other Lands

By Miss Ruth Rouse

TO visit eighty American colleges in seven months; to travel over thousands of miles of railroad; to attend the Cleveland Convention, cross the Atlantic twice, and to gather multitudinous impressions is one thing; to compress these impressions into a few hundred words is quite another matter and perhaps the hardest task that could be demanded of a visitor from another country. Yet a few main thoughts may be recorded.

The Vastness of the Field.

To one coming from a country where a journey of more than one day's duration is practically impossible, the vast scale of lakes, rivers, mountains and railroad journey in America cannot fail to be startling. And the college field corresponds to the field of nature, bewildering the English visitor with a hundred institutions to every ten British, while as the railroad system which connects the col-

leges is vaster than in England, so, too, is the intercollegiate Christian organization, and problems affecting 800 Christian associations take the place of the hundred branches of the British College Christian Union. The marvellous enthusiasm of the American nation for higher education, and the cheerful sacrifices made to obtain it by American parents and children alike, have prepared a unique opportunity, such as no other nation presents for a college Christian movement of tremendous force and power.

The Variety of the Field.

A vague notion of the variety of the work before a traveling secretary in America begins to dawn on a British visitor, soon after landing, through talks with the leaders of student work. Strengthened by discussions in the "Setting Up" Conference of the Volunteer Movement, it grows deeper and deeper as

the year goes on. And when after visiting but a corner of the field—some eighty colleges, perhaps—the bewildered Britisher is asked for “impressions,” a mental survey produces only kaleidoscopic views of State universities, medical schools, denominational schools, normal colleges, training institutions, the great women’s colleges of the East, the ladies’ schools of the South, the co-educational institutions of the West, etc., all different, all with diverse problems, and all demanding separate treatment, if impressions, definite enough possibly to the secretary herself, are to be made clear to others.

The Unique Preparation of the Field for a Foreign Missionary Appeal

American colleges should, without doubt, be producing student volunteers in far larger proportions than the colleges of any other country. Not because America’s responsibility is greater than that of any other land, but because that to her colleges has been given the responsibility of knowledge and opportunity as to no others, and for the following reasons: (1) The basis of the great majority of the American colleges is distinctly and even aggressively Christian. The founders and the professors of many of the denominational colleges have made the spiritual welfare of the students their concern, no less than the intellectual, and do all that lies in their power to lead their students to place their lives where they may best serve Christ. In other lands where the aims of the universities and colleges are purely educational, the atmosphere of the institutions of higher learning too often hinders rather than fosters a love for the extension of God’s Kingdom. (2) The American missionary boards in almost every Church make a college education a *sine quâ non* for candidates. This is so in no other land.

(3) The Intercollegiate Christian Movement dates back twenty years in America, while the oldest national student Christian organization in any other country is but five years old. Without a strong, healthy Christian association in the colleges, a missionary awakening is almost impossible. The greatness of America’s opportunity will become evident when we compare the fact that it is no uncommon thing for four-fifths of the students in an American college to be active members of the Christian association, with the statement that in another comparatively strong member of the World’s Student Christian Federation only seven per cent. of the students are members of the Christian organization in the colleges entered by the Movement.

Differences and Similarities.

Differences and contrasts between American life and American colleges are of course at first the prevailing impression of a visitor who has seen something of student life and work in other lands. The educational ideal of America, a broad culture as opposed to the European training through specialization, is very noticeable. Much human interest accrues from the study of a different social life: fraternities, room-mates, college yells, and many other institutions, small and great, are unknown in British universities! Again and again the strong Christian atmosphere in the colleges gives reason for the deepest thankfulness, and one longs that the British churches may learn something from the American churches as to how to increase their hold on their young people.

Yet as the traveling secretary becomes absorbed in the work, stronger, far stronger than the sense of difference, is the consciousness of the homogeneity of student life everywhere, the similarity

of student thought, student difficulties and student temptations in all lands. As one meets Missionary Committees, lack of time, lack of money, and lack of opportunity are pleaded with as much gravity and conviction as in Great Britain or Scandinavia. In conferences and in personal talks not a single new objection to missionary work, not a single fresh excuse from personal service in the mission field meets the traveling secretary. Home ties are just as binding, just as many younger brothers need help with their education, just as many mothers are delicate, there's just as "much work to do at home," just as great a sense of personal unfitness, and just the same difficulty about "the missionary call." There are just as many cases in which these obstacles are in the sight of God true reasons for the home field and not excuses, just as many students with whom all these pleas are but the cover for a want of true personal consecration to the Lord Jesus Christ.

What are the greatest needs of our

American Student Volunteer Movement? As regards the women's colleges and the women students in general, a far greater knowledge of the *real* needs of the field, the *real* work of a woman missionary, the *real* practical needs for the work of college women, and that this may be obtained of course, a ready, loving sacrifice of time for Christ's sake, that a far larger membership of the missionary study classes may become possible. And for our volunteers a deeper "understanding of the times," a clear realization of God's present mighty work among the students of all lands," a vivid conception of the relation of this student movement to Christ's purpose for the world. We need that our purpose may be hallowed more and more to us, that the fulfillment of the watchword may be our own personal aim, and that with apostolic simplicity of faith we may obtain the "endowment of power from on high" and go forth in college or abroad, "the Lord also working with us, and confirming the word with signs following."

Dominant Impressions Left by the Year's Work

By F. S. Brockman

I HAVE served the Executive Committee of the Student Volunteer Movement for Foreign Missions as traveling secretary during the six months from November 1, 1897, to May 1, 1898. During that time I made forty-seven visits to forty-five institutions, and was present at nine conferences and conventions. This work took me into Canada and all sections of the United States east of the Rockies.

Such a contact with the field involves the responsibility of recording one's dominant impressions of the Movement. Would that one had seen with more of the deep insight and vast sweep of Him unto whom all things are open!

The growing appreciation on the part of the colleges of their responsibility to help in the financial problem of missions is one of the most gratifying features of the Movement's development. The genuineness of the enthusiasm in this matter has been abundantly manifested in the increased contributions on the part of college students, the largely increased number of colleges which have inaugurated proportionate and systematic giving to missions, the larger number of volunteers who have offered to raise the whole or a part of their support if appointed by their Boards, and by the unprecedented number who have volunteered to give this summer to visitation

among the churches and young people's societies in the interest of missions. This financial campaign is rich in promises of good to the Movement. It happily opens a field of equal opportunity and responsibility to the volunteer and non-volunteer. It trains a vast army of influential missionary givers and collectors. It is bound to lead many from the giving of money and time to the giving of life.

And yet this emphasis of the need for money has brought serious peril. The impression is widespread and deep-rooted that there is no longer need for men. Times almost without number the question was put to me, "Are there not thousands of volunteers ready to go who cannot be sent?" I have yet to find a single well-qualified volunteer who had exhausted every means at his command, and still had no hope of getting out. There was never a day when the Movement needed to ring out more loudly and clearly the call for men. The problem of God-filled men is still the fundamental problem.

The wall of separation between the volunteer and non-volunteer, which unfortunately was high in many places for the first ten years of the Movement's existence, and which threatened to confine the missionary enthusiasm within very narrow limits, has practically disappeared. It is rarely the case now that one of the leaders in Christian work, when questioned concerning the missionary interest in the college, responds: "Ask ——; he is a volunteer." There are some few institutions in which the volunteers are expected to do all the work for missions, read all the books on missions and incarnate all the missionary enthusiasm, but such institutions are few. About two-thirds of the delegates at the Cleveland Convention were not volunteers; fully half of those who will

devote a large part of the summer to church visitation, and scores of the missionary leaders in the colleges, are not yet volunteers. The development of the study class, the missionary committee, and the missionary institute at the summer school have been potent factors in more widely diffusing the missionary spirit.

While this fact marks one of the great internal developments in the Movement, like the advance first mentioned it comes with a very real danger. The last few years have not shown the development which might have been reasonably expected in the Volunteer Band. In fact, it is a question whether the Bands, with less than half a dozen brilliant exceptions, have not visibly declined in the effectiveness of their work and in their hold upon their members. When it is remembered that the Bands are the propagating centers of the Movement, the alarming significance of even tendencies which threaten to weaken them is apparent. The nature of the Band Meeting, the relation of the Band to the Missionary Committee and the Study Class, its distinctive purpose and place in the association, need to be studied anew in the light of the new conditions which to-day face the Movement.

The problem of the Volunteer Band suggests the problem of the Volunteer Union. Dr. Wanless left no more lasting result of his excellent year's work than the Volunteer Unions in the metropolitan centers. Their organization marked a distinct epoch of the work in the professional schools; but their full scope has but begun to be realized. The Union meeting must be re-studied. It should be as unique in its character as the volunteer is in his, furnishing something which the volunteer needs and which he can get nowhere else. The relations of the Union to the other mis-

sionary agencies of the Intercollegiate Association, how it may co-operate with them without supplanting them, and its relation to the accessible churches and young people's societies require the closest and clearest thinking.

The watchword of the Movement is far from having a place in the consciousness of the large body of volunteers, not to speak of the body of students. The Cleveland Convention did much to correct this, but one convention is not sufficient to make up for the neglect of years. An insistence upon the watchword will strengthen the purposes of the volunteers, enlarge the faith, and increase the heroism of every student.

As one pauses at the close of a service like this, his heart overflows with thankfulness to God for having permitted him to have a part in a work of such limitless possibilities; he is well-nigh overpowered also as he thinks how small seem the results in comparison with the opportunities; and, lastly, he is more than ever impressed with the supremacy of the spiritual forces in the Movement. Let the volunteers cease to "prevent the dawning of the morning," or cease to expect the conscious daily presence of God, and the Movement is worse than dead; if we but let Him, He will guide the Movement into a large place, "until the ends of the earth shall be glad."

The Internal Strength of the Movement A Parting Word to Volunteers

By Robert E. Lewis

THE great council of war has come to an end. The Volunteers have returned to their posts in Canada and the States. Some who were in the council have crossed the Atlantic and we are now nearing the Japan coast.

In the solemn quiet of the morning hour, though five thousand miles of sea lie between us and America, I seemed to hear the muffled sound of a mighty host preparing for war. There was no clash of arms, no blare of trumpets, no tramp of feet. It was the distant muffled sound of an army kneeling, while the dew was still upon the grass, in intense, wrestling prayer. The sound is still in my ears. I seem to see out on the cloud-crested horizon that prostrate host. I longed to see, beyond and above them, the rider upon the white horse, and to hear the voice of Him who is "Faithful and True," whom the nations shall know as "King of Kings and Lord of Lords."

From this vision of the volunteer host

I turn to have a farewell word with you, the individual volunteers. A great opportunity is before you. The strength of the Movement is determined by the strength of its members. The leadership of the Movement is important, but more important is its membership.

1. *The Movement Needs Spiritually Minded Volunteers.*

Our college work develops the philosophic mind, the scientific mind, the literary mind. These are good, but they will not save men. There could be no Volunteer Movement if we stopped there. "Let this mind be in you which was also in Christ Jesus." Have we come short? What principality of Satan, what impotent god of brass or stone would not crumble before you could it be honestly said: "His mind has become my mind; His analytic power is mine; His knowledge of men is mine; His acquaintance with the still hour is mine; His vision of the people that walk in darkness is mine;

His holy zeal—yea, that is mine!" Let us not think that we have attained. Before us lies the evangelization of the world! Yet the Movement must wait till more of the volunteers have learned the secret of the spiritual mind.

2. *The Movement Needs Volunteers Who Hunger and Thirst for the Evangelization of the World.*

We know these battles are not for the half-hearted. When instead of a hundred there shall be thousands of volunteers in our colleges, who give more time to prayer for China than to reading the papers, to intercession for Japan than to social engagements; when the thirst becomes intense in thousands of student hearts, then no earthly power can thwart the evangelization of the world.

3. *The Movement Needs Passionate Volunteers.*

When one has grown up toward the spiritual mind, and when the soul-thirst has come, then something of the crusader's passion overmasters one; a passion, however, which knows no fanaticism, but which carries the volunteer through direct personal sacrifices out into the field. This is not the time for stay-at-home volunteers, nor for those who will not raise their own support, if the chance comes to them. The Movement must have men and women whose fire has become holy zeal, and is unquenchable.

4. *The Movement Needs More Effective Bands.*

The Volunteer Band is the local unit; when disintegration begins here the work in any college is in a dangerous condition. Do you who are members of Bands recognize that if your work is one-sided, irregular, unforceful, the general impression is given the student body and the faculty that the Movement is one-sided and unforceful? From a personal knowledge of the situation in several hundred colleges I am led to throw out this caution. In the rapid development of the broader work of the Movement, do not fail to strengthen the Band, guard its prerogatives, stimulate its work, estimate highly its possibilities. The internal strength of the Movement will be largely influenced as you lead the Bands into aggressive work. Herein the volunteers in a given college become, or fail to become, a "felt force."

5. *The Movement and Open Doors.*

There are now before the Movement doors which open into paths of great influence. The power with which the Movement enters these opportunities will be determined by you, the volunteers. Most pressing of these opportunities is the field campaign. The students who will make this a lasting success will be those who, having caught the vision of the spiritually-minded Son of Man, and thirsting for the spread of His kingdom, have been mastered by a holy passion. These are they whom the Movement can trust both in its work now and in that larger work which awaits them.

The Proper Emphasis

By Robert R. Gailey

AFTER several years of development and specialization, we very naturally would expect to see some forms of college religious work which are

worthy of more than a mere passing notice.

Without doubt the Student Volunteer Movement is one such form, and it is

after experience not only as a student in college and professional school, but as a secretary both in a large University Association and of the Student Volunteer Movement that I offer these words.

1. My first observation concerning the Student Volunteer Movement is that it is singularly marked by *propagating power*. This leads me to say, in the first place, that the Student Volunteer Movement impresses one as being charged with vigorous life. This is the basal cause of the tremendous tread of the Movement. Nothing can live without life, and the man or organization that is alive must move toward the destiny which the Author of Life has placed for them. This life must have a place where it will not only manifest itself, but will also create, through its propagating power, other forms of life like the original type. And here we are struck with the singular appropriateness of the field in which the Volunteer Movement has shown its power, and where the extensive character of Christianity has been, and is being, remarkably displayed. The college field is full of youthful material seeking or waiting to be led; and into this world of strong, earnest manhood and womanhood, throbbing with hopes, surging with ambitions, big with mighty power, the Spirit of Jesus, Son of God and Saviour of Men, and the Spirit of the Holy Apostles have come; and His still voice has spoken, and His unerring hand is leading over land and sea an ever-increasing multitude of servants who, desiring to be "as their Lord," seek to do the will of Him who sends them.

I have seen this Movement in that part of our college field where it has been longest established, and even there this spirit of propagation is perceptibly felt, though less manifest perhaps than at its inception. The place of missions in the

religious life of such colleges, the quiet personal work, the study classes, the unceasing personal and united prayer, are forces that produce God-given and therefore enlarging results.

But go into a new, untouched section of this college world and let us see, as was my privilege, the seed of missions fall into virgin soil and spring up into a vigorous growth. The colleges of the Pacific Coast had never been visited by a Volunteer Secretary until last autumn, when the Executive Committee asked the writer to do what they called "pioneer work" on the Pacific slope. This smacked very much of dense forests and red Indians, and to me had been given the privilege of blazing the trees and smoking the peace-pipe! I was new to the work, and for the most part the field was new; and hence the issue of the work was eagerly awaited. And what were some of the results? In every college visited, save one—thirty in all—there was organized Christian work, but in only eight or ten of them was there an interest in foreign missions. The story of the Student Movement was told; the needs of the world declared; the spirit of Jesus and of the Apostles was set forth. Straightway these students said, "We believe the message and desire to obey it," and plans were laid to make the deed as good as the wish. It was not eloquence that wrought such results; it was not long conference with students—it was the genius of the Movement to propagate itself by the power and life generated by the Master Himself in the hearts of those who love Him and His service more than self or worldly ambitions.

2. A second observation that I wish to make is that the S. V. M. is showing a decidedly strong *perpetuating power*. This is internal and intensive, as over against the power of propagation, which may be called extensive and external.

Obviously they are correlative, if not identical powers, though very often, as Christian history proves, a religious movement may have a strong propagating power, but as soon as the "propagator" passes away, the movement may wane and die, because it has no perpetuating power. It may be somewhat early to assert that the Movement possesses this power, but when we recall the fact that nearly three student generations have passed since the beginning of the Movement, and remember that the Movement was started, studied, criticised, prayed for and developed by the students of our best, most representative and influential institutions; when we consider that after half a score of years the Movement has the full and enthusiastic endorsement of

church leaders and boards, the religious press, college professors and business men, it does not seem premature to say that the Volunteer Movement has shown decided indications of a self-perpetuating power.

Let the consciousness of the supreme power of Christ rule in our plans, our affections, our service, even in our daily life, conversation and social relations, and then we shall be less likely to have confidence in the power of men or of large organizations, and "Christ will be all and in all." Let us continue to emphasize the essentials and hold fast to the things that abide.

"Lord God, be with us yet,
Lest we forget, lest we forget."

Vacation Suggestions

By F. H. Burt, Acting College Secretary for Illinois

HOW may the Christian student spend the summer vacation in a way most pleasing to Christ?

The question is not a new one, and its answer must seem, to a certain extent, commonplace, in that at best it can but repeat and emphasize suggestions which have been given before.

First of all, be true. Before doing it is necessary to be. The man who fails to be true to his best self, true to his mountain-top visions and purposes, true to Christ, has made a great failure of his vacation, and one that inevitably carries with it something of failure in whatever he may undertake during that period. A change of occupation, of environment or daily routine makes no change in our relation to Christ, or in the conditions and obligations of discipleship.

"Thou must be true thyself,
If thou the truth wouldst teach."

Guard well the sources of personal, spiritual power. The fellowship of col-

lege comrades is missing; the uplift of united effort is lacking; occupation and surroundings may not be the most conducive to spiritual life; temptations abound to "let down" a little. Now if ever is needed the Morning Watch with its moments of quiet heart-searching and strength-giving. Regular, personal, devotional Bible study is essential. The plan of study may be simple—in most cases perhaps it would better be—but even though it be no more than to memorize each day a single verse and review from day to day, let some plan be faithfully followed.

Seek opportunities. Every man's place of service for the time being is where he is. Vacation will find many students on the farm, in the village, "on the road," at the summer resort. The prayer meeting, the young people's society, the Sunday-school need you. Study the field, note the need. Then, seeking adaptation to existing condi-

tions, find your place of service and quietly take up the work at hand. What if the meetings be small and dull and the workers few, many of them seemingly having little interest. Of what avail are the discipline and inspiration of Summer School, of convention, of fellowship and study and training, if they do not stand us in good stead for such a time as this, and enable the college man or woman to encourage, inspire, and energize where this thing is most needed?

Be aggressive. A primary aim of the association is to train for leadership in Christian service, and few are the communities where there are not those who respond to the tactful, rallying call of wise, enthusiastic leadership. The work of the young people's society may be broadened and its usefulness multiplied many fold through suggestions given and put into working form in its various departments. Interest in missions and missionary giving may be quickened by securing the appointment of a missionary committee in case there be none, by starting a missionary meeting and a mis-

sionary library. Interest in Bible study may be greatly extended through the young people's society and the Sunday-school. Of primary importance is the endeavor to encourage and enlist, through personal acquaintance and touch, individuals among the young people to take the place of leadership in their own work, after having themselves come into the more active Christian life.

Be faithful. The desire and effort to quicken and encourage may not meet the general and hearty response which it may seem they should. Here is a testing point. Any man can do easy things; it is given to us, in behalf of Christ, to endure hardship, and through tactful, prayerful, continued effort, *to bring things to pass* in spite of difficulties and discouragements.

Be watchful. In every promised land are to be found the giants and the walled cities, and the Christian student during vacation days will surely meet and must overcome the giants of indolence, cowardice and pride before he can enter in and possess his opportunities.

Christian Work in Edinburgh University, Specially in the Medical Department

THE Edinburgh Student Volunteer Missionary Union is composed of men in the faculties of Arts and Divinity, as well as Medicine; and its Christian work, with the exception of what is purely Student Volunteer, is done in conjunction with the Medical Students' Christian Association and Art Students' Christian Association. As the most active members of the M. S. C. A. and the A. S. C. A. are, as a rule S. V. M. U. men, and as the majority of S. V. M. U. men here are medicals, the burden of the work falls on them.

In regard to aggressive work, the most important and, though least obtrusive, the most successful method is personal dealing with fellow-students. In this realm no statistics are required or sought; but the presentation of the claims of Christ and the heathen in private conversation has produced revolution in the aims and ambitions of classmates.

A more open attempt to win students for Christ is made in a meeting held in the University Union under the auspices of the M. S. C. A. and A. S. C. A. The addresses are delivered by leading

ministers and missionaries, and on rare occasions by students. This meeting will long have associated with it the name of the late Professor Drummond, who had charge of it for several successive winters, and charmed the students by his clear and forcible presentation of gospel truth.

The spiritual needs of those who during the week are objects of interest as "patients," are ministered to in the ward services at the Infirmary every Sunday morning. Thereafter a prayer meeting is held in the chapel of the Infirmary to invoke blessing on the word spoken.

During the summer months of the session open-air services are held on Sunday evenings in a district of the city thickly populated by students. Short addresses are given by students, opportunities for a straight talk are presented, seed is sown which may bear fruit where least expected.

Realizing that the Church and the S. V. M. U. have mutual claims on each other, we seek to discharge our duty to her by sending deputations to take part in her services. If in days to come we must look for support to the Church, we must now share with her any enthusiasm we have for the cause of Christ. As a rule, two men go together in this kind of work, which is confined to S. V. M. U. men, and the ministers and congregations accord us a hearty reception.

During the summer vacation a Caravan Tour is held. A comfortable caravan, resembling the American gospel carriage, has been built for us, which, along with a tent, provides for the accommodation of seven or eight men at a time. The idea is to reach the outlying villages, where little missionary enthusiasm exists and little missionary intelligence penetrates; and there with magic-lantern to give a realistic view of the state of the heathen, and of the need of more men, money and prayer. A vast amount of

cheap missionary literature was sold last year, so that we have ground for hoping that the influence of the tour did not disappear with the caravan. This work proves most stimulating to the men engaged in it, and is capable of extension.

Another most interesting kind of vacation work is the Children's Special Service Mission at the seaside resorts. Though the main object is to lead the children to Christ, many references are naturally made to the work in other lands. Thus impressions are made on sensitive young minds that time fails to obliterate. Unfortunately we were unable last year to have a C. S. S. M., but expect soon to resume it again.

Thus far we have spoken of the influence we seek to exert on others; but we do not forget that we have a duty to each other. If we are to inspire others, we must keep ourselves at white heat, and to this end there are prayer meetings held by the M. S. C. A. and A. S. C. A. respectively. To provide fuel for missionary zeal there are combined Bible Circles and Missionary Bands, as well as occasional S. V. M. U. meetings.

At further intervals conferences are arranged to discuss difficulties and improved methods by comparison of the plans pursued at different centers. In Edinburgh the Men's Branch of the S. V. M. U. is distinct from the Women's; and it would be unfair to overlook the earnestness and devotion manifested by our sisters, who set before us an example worthy of imitation in their efforts to advance the cause of Christ on earth.

We are all too conscious how little is being done here; and though grateful for the inspiration of the past, look forward to the time when each volunteer shall come forward gladly to do his part, so that our influence may increasingly be felt and extend even to the uttermost parts of the earth.

Editorial Notes

Do not fail to read and derive hints from the very suggestive article on work in Edinburgh University. We suspect that it was written by Mr. H. C. Duncan, General Secretary of the British Volunteer Union, whom we have to thank for hints that should be helpful in summer work, as well as in next fall's campaign.

We regret to say that our announcement in the April VOLUNTEER of the reduced price of *The Missionary Review of the World*, has been interpreted as including all who may have seen the notice. What the publishers intended was to make the offer to actual members of the Volunteer Movement. As many besides volunteers have sent in their subscriptions, we must state, in behalf of the firm, that hereafter they cannot supply the *Review* to any except volunteers for \$1.50; all others must pay the regular subscription price, \$2.50 per year.

The prospectus of the Student's Conference of the British College Christian Union, is a prophecy of good things to come. It is to be held in Ripon, amid some of the finest scenery of Yorkshire, and is to meet from July 30th to August 8th. Some of Britain's most suggestive and inspiring speakers are expected, as well as our own Mr. Mott, Prof. White and Mr. Wilder.

Unfortunately space does not allow the printing of an interesting account of the German "Studentenbund für Mission," which held its second conference nearly three months since. Mr. Merrill has written very fully of it, saying that the conference was one of the most direct and impressive that he had ever attended. Halle and Erlangen had the largest delegations. One of the most practical addresses was by Germany's great Missionary Professor, Dr. Warneck, who gave

as nine requirements of missionary candidates, a high degree of knowledge, common sense, freedom from pedantry, gift for language, ability to appreciate foreign knowledge and customs, intercourse with men, friendliness, joyousness, and Christian character. To these Pastor Lepsius added that one ought to know before deciding to go what it really means to be a missionary, and that a chief necessity is that a man shall have learned to be alone, away from men, living with God.

A practical expression of the esteem in which the former head of the British Volunteer Union, Donald Fraser, is held by South African students, has taken the form of a light four-wheeled wagon, which they presented as an aid in itinerations in his field.

From *The Australasian Intercollegian*, which promises to be one of our brightest exchanges, we learn that the volunteers there now number seventy-three, of whom twenty are women and fifty-three are men. They are distributed among the faculties as follows: Arts, 31; Theology, 24; Medicine, 17; Science, 1.

It is with a deep sense of the importance of the coming conference of Christian students at one of the historic spots of Protestantism that we ask every member of College Associations and of the Volunteer Movement to heed this

CALL TO PRAYER.

Pray for the meeting of the World's Student Christian Federation, to be held at the Wartburg, in Eisenach, Germany, July 13-17, 1898, that the Spirit of God may reign in the hearts of all who attend, and that this gathering may be the means of greatly promoting the work of Christ both in and through the students of all lands.

"Believe in God."

Once more we urge American Students to see that the coming Summer Schools, the locations and dates of which are given below, are attended by large and strong delegations. God is plainly saying to us, "Go forward!" and it is our manifest duty to equip ourselves as completely as possible for such summer service as He may demand of us. Most institutions have doubtless secured their delegations, and all others should speedily do so.

College Young Men's Christian Associations.

Lake Geneva, Wis., June 17-26.

Asheville, N. C., June 17-26.

Northfield, Mass., July 1-9.

College Young Women's Christian Associations.

Asheville, N. C., June 17-28.

Lake Geneva, Wis., July 2-12.

Northfield, Mass., July 13-22

The Fall Course in Mission Study

AT the request of the British Volunteer Union and of our own Executive Committee, the Educational Secretary is preparing for fall use a series of studies on China and its missions. The text-book will be entitled "Dawn on the Hills of T'ang," and will be ready by September 1st, if health permits. A new and more complete missionary map of the Empire than has yet been published is in course of preparation, and will be a most valuable feature of the volume.

Those who are proposing to lead a class this fall will do well to study during the summer some comparatively small book of value, like Nevius's "China and the Chinese," or else to read up in a number of volumes on the topics of the chapters, which include the land, China's history, the people, their

religions, early Catholic and Protestant efforts in the Empire, its missionary occupation at the present day, methods of Chinese missionary work, and the present situation there, with the consequent demand for large reinforcement. For this work Williams' "Middle Kingdom" is the best authority, as it is a standard work in the legations of China, and is very broad in its scope.

Preparing for New Year's Work.

OTHER plans for the summer should not prevent the student from making preparation for the important work of the next college year. Its success or failure quite largely depends upon what is done during the coming three months.

The first portion of vacation should be occupied by as many as possible with the inspiring and suggestive experiences of Summer School life. There are to be learned the plans which can be worked out during the remainder of the summer; there are the "mountains of God" from which one comes down with a never-to-be-forgotten Pisgah vision of a Canaan to be possessed, and of an El Shaddai, the Almighty God from whom comes victory.

Leaders of study classes will find it most profitable to spend a part of the vacation in preparing for the course for the fall term, suggestions concerning which are found on this page. Even though later courses for the year may not be taken up, let this initial one, upon which so much depends, be thoroughly mastered by all leaders.

Summer is the best time in which to secure from home friends or from the home church and young people's society additions to the college missionary library. While money contributions for this

purpose are most desirable, secure as many valuable missionary volumes as possible from those who have no further need of them.

Above all do not forget to get a genuine vacation during these summer days. It is the golden opportunity of the year and the coming months must be lived through in a jaded condition, if conscience is not put into the matter of securing a thorough rest of both body and mind.

Missionary Literature

The Student Missionary Appeal. New York: The Student Volunteer Movement for Foreign Missions. Cloth. Price, \$1.50.

In this well-printed and attractive volume one would not at first sight recognize the official report of a convention, so completely lacking are the marks which have come to be associated with such publications. Its form is worthy of the extraordinary series of addresses which it contains. They are arranged in their convention order, but are grouped according to their natural topical divisions, which formed a characteristic feature of the program.

The book covers a wide range of missionary information and thought. There is an abundance of fresh material for missionary meetings. The volunteer will find much in it of special interest and helpful, practical suggestions. The members of young people's societies will discover in it a mine of rich material, well adapted to their uses, and will be especially stirred by the two addresses on their relation to the missionary uprising. If the volume could lie on the study-table of every pastor, we should witness a new era of missionary preaching. Every professor and instructor in Christian colleges and theological seminaries should read the discriminating

discourse on their relation to the student missionary uprising. Would that every layman could read the message from a layman and the section on the Financial Problem,

Sacred Books of the East.—Translated by various Scholars and edited by the Rt. Hon. F. Max Müller. American Edition. The Christian Literature Co., New York. Cloth, 5½ x 9 in.; \$2.50 per volume *for the set*.

The above series may be called the standard one of these books, being translated and annotated by the foremost scholars of Europe. Heretofore the 24 volumes of the first series have been sold for \$65.50, a price that has prevented many from purchasing. The present reprint is verbatim et literatim, even the diacritical marks being faithfully reproduced. Instead of being bound in 24 volumes, as in the English edition, they will be put in 12 and can be sold in sets only at the very low price of \$30, not more than four being printed and paid for each year. The first two volumes have already appeared and contain 12 of the principal Upanishads in volume first, while volume second presents the Sacred Laws of the Aryas as Taught in the Schools of Apastamba, Gautama, Vasishtha and Baudhayana. Max Müller's work on the former volume, and George Bühler's on the latter, are excellent examples of the scholarship that has been lavished on their production. While it is to be remembered that in this series no one need expect to find a popular presentation of the religions of the East, one must buy them, if he would have at hand the very best English renderings of the Canons which have dominated the religious thought of Asia for ages. We most heartily endorse the work and urge those who can do so to subscribe for the series.

Progress, published monthly at \$3.75 per annum by the University Association of Chicago, in the interests of University and World's Congress Extension, is issuing in the numbers from September, 1897, to August, 1898, most interesting and valuable papers on the world's religions. The writers are foremost authorities on the topics treated and range from the most ardent native advocates of the systems described to the conservative American professor. While the magazine contains some papers that are open to the same objections as have been brought against the Parliament of Religions, it may be said of most of them that never before have the leading facts concerning the great religions been so popularly and yet so authoritatively set forth as in *Progress*. Christianity receives ample attention and its denominations are treated by leading representatives. Striking illustrations, notes, extracts and suggestions for further study, as well as review questions, make it additionally valuable.

Korea and Her Neighbors. By Mrs. Isabella Bird Bishop, F. R. G. S. New York. H. Revell Co., 1897. Cloth, 5½ x 8 in. ; pp. 459. Price, \$2 ; at the office of the Movement, \$1.60.

In Mrs. Bishop's new book of travels in the Far East, she has opened up to her readers a country little known until within a few years, but one that is peculiarly attractive and interesting. Mrs. Bishop journeyed across Korea, northward to Pyeng Yang, and still further north to Tok Chhōu. The descriptions of her experiences and observations make the book one of great value. As Mrs. Bishop was in or near Korea during the war between China and Japan, the chapters on the condition of the country during that time and afterward are of special interest. Two chapters on Daemonism show how completely

spirit worship "holds the uneducated masses and the women of all classes in complete bondage."

Korea's "Neighbors" are the adjacent countries that touch Korea on its northern boundary, and the account of visits to Manchuria and Russian territory adds to the interest of the book.

Of what "neighbors" in the Christian sense are doing for Korea, Mrs. Bishop gives frequent glimpses, and although the book is not written as an account of missionary effort and progress, wherever mission work is spoken of, she shows her deep interest in what is being done, while an appendix of missionary statistics gives the result of careful investigation.

Heroes of the Mission Field, and *Modern Heroes of the Mission Field*, are reprints of well-known collections of missionary biography, published by Thomas Whittaker, New York, at \$1 per volume. The biographies of the former volume are chosen from the period beginning with Apostolic times and ending last century, while the second volume contains twelve biographies from our own century. They are written in the charming style characteristic of Bishop Walsh, and we gladly commend them.

"*Tell Them*" (Office Medical Missionary, New York, 1898, price 30 cents paper, 60 cents cloth), is a 250 page life-story of a medical missionary, George D. Dowkonnt, M. D., well known to our readers as the author of "Murdered Millions." While it will be of little value from the standpoint of a foreign missionary, it shows what one can do in Christian lands as a medical missionary and as a trainer of others for the foreign field. Some of the experiences narrated are a great stimulus to perfect trust in God.



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